

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Christian Assurance

By the late George W. Truett, D.D., LL.D.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day.

—II Timothy 1:12

If you were asked to name the three things of this world that most baffle and perplex the children of men, would they not be these three—sin, sorrow, death? I am sure that would be our answer. Wherever we turn, in whatever land we may be, with whatever class or condition we may associate, we would put sin and sorrow and death as the three major problems confronting mankind.

Fortunately for us, the Bible has the sure word of truth concerning these three most terrible matters. Paul states the word of certainty concerning each of them. Let me give three of his statements:

"I know whom I have believed,

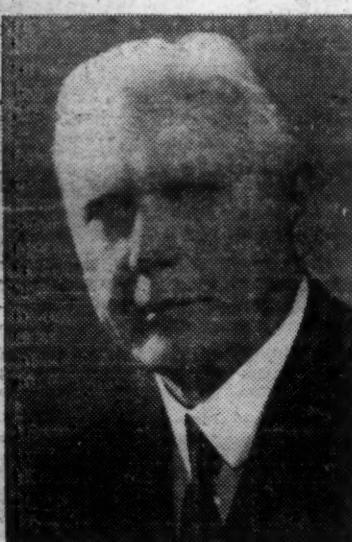
and am persuaded that he is able to keep that which I have committed unto him against that day." "We know that all things work together for good to them that love God, to them who are called according to his purpose." "And we know that if this earthly house, this tabernacle of dust, is destroyed, we will have a building from God, a house not made with hands, eternal in the heavens."

Certainly of the very matters that most baffle and perplex the children of men, God's Word speaks with the note of certainty. Sin, that awful plague of human life! Over against the fact of sin there is set an almighty and all-sufficient Saviour. Sorrow, the guest that walks in every home and is in every life! Over against that fact the Bible sets an overruling heavenly Father, who for His children makes every conceivable sorrow to come out for His child's good. And death, that most terrible mystery of all, that grim sarcasm of human life! Over against that fact is set a more glorious fact; namely, that death is but the dusky gateway through which Christ's believing child passes through to the eternal city, to be at home forever with God.

These are the things that men and women want to know.

They want to know about sin and its deliverance, about sorrow and its surcease, about death and its conqueror; and the Bible speaks with absolute certainty concerning these three great my-

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Dr. George W. Truett

A Testimony By Dr. Bob Jones

Dr. Bob Jones, Sr., who is the founder of Bob Jones University, Greenville, South Carolina, and who has been preaching since before he was fifteen years old and who will soon be seventy years of age, said in an interview recently:

"I have been around the world, to the Orient twice, to Europe, and into every section of the United States in the last three years. I do not know one single orthodox, evangelical, evangelistic, fighting, orthodox school, institution, or any kind of such periodical that is not facing a terrible, subtle, fiendish satanic attack. Yet all of these institutions, churches, schools, and periodicals that are not compromising and appeasing, but are standing up and fighting, are being blessed of God in an unusual way in these chaotic and wicked days."

"I know that God called me to preach, and I also know that He called me to found a Christian educational institution in which the teaching of mathematics, science, literature, Bible, music, speech, art, and all other subjects would be incidental to the exaltation of Jesus Christ. The Devil fights any individual or institution that takes that stand. During the second year of Bob Jones University (formerly Bob Jones College), when we had a very small enrollment and just twenty faculty members, we had to fire a group of seven faculty members that was headed up by a preacher who, in a subtle way, was attacking the doctrinal foundation of the school. Immediately after this battle, in which we would not flinch, God began to bless the school in a new way."

"Then about ten years later, the Devil organized his forces again and made a fiendish, inside, subtle attack on our Christian philosophy of self-control and self-restraint; and we had another house cleaning;



Dr. Bob Jones, Sr.

"Evil For Good!"

By the Editor

David brought a complaint, divinely inspired, against certain men who did not stand by their friend. David said, "They reward me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother" (Ps. 35: 12-14).

David was led by the Spirit of God to say that these men he had befriended should have been a friend to him. It is a great sin to return evil for good.

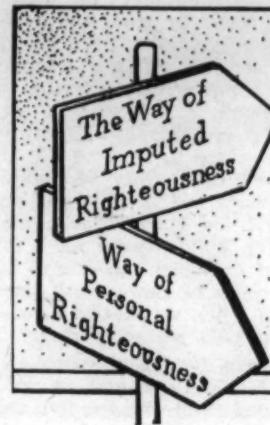
Those Women!

Paul had a deep and divinely-given burden to stand by those who had helped him. He said, "And

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Two Ways to HEAVEN

By Rev. Joe E. Love



"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

—Rom. 10:5-10.

Sometimes God so lays a passage of Scripture on a preacher's heart that literally he cannot keep from preaching upon it. This is my experience with Romans 10: 5-10. After searching all my books and finding that none of them said what was on my heart, I tried to lay the message aside, but found it impossible. Here is the result. This passage describes two ways to Heaven: the way of personal righteousness and the way of imputed righteousness.

I. The Way of Personal Righteousness

The way of personal human righteousness is the first way to Heaven that is mentioned in this passage. I shall say four things about the way of personal righteousness.

I. Personal Perfect Righteousness Is A Way If You Can Make It.

First of all, it is a way. I know that the way of personal righteousness is a way because Paul says it is. In the text we read, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." When Paul says, "shall live by them," he

means shall have eternal life by them.

Professor Thompson, in the *Pulpit Commentary*, says, "By life is meant more than continuance of existence and national and territorial advantages; the expression conveys the promise of Divine favor and acceptance."

(Continued on page 5)



Rev. Joe E. Love

Revival Through Song

By Rev. Merold E. Westphal
2405 Walker Ave., Greensboro, North Carolina

"And they sung as it were a new song before the throne . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." —Rev. 14: 3.

"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" —Ps. 40:3.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints" —Ps. 149:1.

"The Lord is my strength and song, and he is become my Salvation..." —Exod. 15:2.

"And when the burnt-offering began, the song of the Lord began also..." —II Chron. 29:27.

"For there they that carried us away captive required of us a song. . . How shall we sing the

Lord's song in a strange land?" —Ps. 137:3, 4.

"Who giveth songs in the night" —Job 35:10.

"I will sing with the understanding also" —I Cor. 14:15.

". . . Singing with grace in your hearts to the Lord" —Col. 3: 16.

". . . singing and making melody in your heart . . ." —Eph. 5:19.

"I will sing unto the Lord, because He hath dealt bountifully with me" —Ps. 13:6.

Church music began with the Song of Redemption celebrating victory at the Red Sea, and the Bible closes with the heavenly hosts and redeemed singing the Song of Moses and of the Lamb, falling down to worship God Almighty and singing "Worthy is the Lamb." Christianity is the only singing religion; and all the songs of the world cannot be compared with the songs and hymns written to and about Jesus Christ. What a heritage we have in sacred music! Yet how it is weekly murdered!

We need a revival in the choir. It is no trite remark that the choir is too often the "war department of the church." Ask the pastor about his choir. Some pastors, if they could trust your confidence, might tell you about the trouble-makers in the choirs, Diotrephes, Jezebels, Korahs, mixed multitudes, unsaved, vain, exhibitionists, peacocks, banty-roosters who all but squelch the spirit and enthusiasm of the faithful remnant that stand by, winter and summer, fair and foul weather. How tragic that unconverted men and women are leading many church choirs, trying to sing the songs of Zion, trying to inspire



Rev. Merold Westphal

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Jesus as a Boy

Have you ever wondered what Jesus was like when he was just a boy growing up? The Bible doesn't tell us too much about the boyhood except that Mary and Joseph brought Jesus back to Nazareth and raised Him there.

When Jesus was twelve years old He went down to Jerusalem with His mother and Joseph to a ceremony called the Feast of the Passover. They traveled the 70 miles to Jerusalem together with many other cousins and uncles and aunts. What a good time they had as they journeyed along! The highways were crowded with others going to the Passover, also. I wonder what Jesus thought as He saw Jerusalem, the place where later He would be crucified. During the sacrifice of the lamb at the Passover, I wonder if He didn't think to Himself, "Someday I will die just like that lamb, as the Lamb of God to take away the sins of the world."

Finally the great Passover Feast was ended and all the families started back home. There was such a crowd that Mary and Joseph didn't know that Jesus had stayed behind when they started out. They thought that He was playing along with his cousins or friends from Nazareth. As night came on, after a full day's journey toward home they thought it was strange that Jesus didn't come for supper. All the other children came but Jesus was nowhere to be found.

They searched among all the families gathered together eating supper. Probably Mary would go up to a group gathered around a little fire and would say, "Have you seen my boy, Jesus?"

And they might answer, "No, we haven't seen Him all day long. Have you tried over there at Cousin John's fire? There are lots of children in their family."

But Mary and Joseph couldn't find Jesus anywhere. Frantically they went all the way back to Jerusalem looking for Him. They probably asked everyone they met if he had seen a twelve year old boy who was lost. Finally after searching for three long days they found Jesus. Where do you think He was? He was not in the park playing ball or down in the market watching the crowd. He was in the temple with the well-trained Jewish rabbis. He was listening to them teach about the Old Testament and asking them questions. These wise men were surprised at how much Jesus knew.



Mary was probably so happy to see her boy that she ran up to Him and threw her arms around Him. Then she began to scold Him for scaring them so by staying behind. She said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2: 48).

But Jesus answered, "How is it that ye sought me? wist ye not that I must be about my Father's business?" He reminded His mother that Joseph was not His father. God was His father and Jesus must obey God and do as God told Him.

They didn't understand Him exactly, but He returned to Nazareth with them and obeyed them in what they said.

Boys and girls, do you obey your mother and father as Jesus did? God's Word says, "Children, obey your parents in the Lord; for this is right" (Eph. 6:1). That means that you ought to do exactly what Mom and Dad say. When Mother says, "Wash the dishes," you ought to jump up right away and do it. In fact, obeying your parents is as important as going to Sunday School or reading your Bible.

Won't you decide today that you will obey your parents quickly and happily?

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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GRACE NOTES

By Grace Rice MacMullen

MacMullen House Barrington, Nova Scotia

A week ago today (Saturday, August 15) Allan and I left Wheaton and went by train to Lewiston, Pennsylvania. There we attended services of the Evangel Baptist Church, whose pastor is Rev. Joseph F. MacMullen, my husband's brother. Lewiston is a special place to us. In 1947 Allan arrived there from Newfoundland to work in the bank, and my dad and I, Dr. Harry Clarke, and Miss Viola Walden were there for a revival campaign, sponsored by the churches of Lewiston. That was 1947 when we met in Lewiston; in 1949 we were married.

We drove to Boston with the Joseph MacMullens and at 4:30 p.m. sailed from Boston on the Eastern steamship S. S. Yarmouth for Yarmouth, Nova Scotia. We sighted land about 6:30 the next morning after a very pleasant voyage across the Bay of Fundy. We were met at the dock an hour later by a bagpiper in full regalia. (And so, at last, to the subject of music!) We are now at the home of Allan's parents.

This reunion has included five families, and again I've seen demonstrated the universality of music. All from different states and provinces, two families of us from another country, we still can gather around the piano and enjoy playing and singing. So it is always for Christians; in any gathering you can start up an old hymn or Gospel song and others will chime in, to praise the Lord. It's wonderful to be a Christian!

Here's something we might think about. Some Christians turn up their noses at choruses and Gospel songs. They say, "Give us the good old, dignified hymns of the church. None of this cheap stuff for me." Is it right to look down on something which is the expression of a heart's love for God and which has blessed many? Of course we ought to have the wonderful hymns, the music for praising the Lord. But who can hear Redd Harper's "One Step At a Time" and not join in his simple expression of love and trust? Even those of us who don't prefer Western music must respect and can enjoy such music when it is the outpouring of a heart's love for God, enjoyed by thousands.

What about the other side? What of the Christian who says, "Oh, I don't like that high-falutin' music! Let's sing some choruses." What about the Christian who turns up his nose at "O Sacred Head Now Wounded" because it's by Bach? Here again, I say, let's exercise some Christian forbearance. If you think the old hymns are dull, why not spend a few minutes reading the words and letting them find their way into your heart? When you hear them, instead of saying immediately, "I don't like that kind of music," and being irritated, listen prayerfully and hear what the hymnist was saying of God or about His goodness. Read the beautiful words to "O Sacred Head Now Wounded," and think what sort of man Bach must have been to meditate for hours on those marvelous words, trying to make the music for them. As Christians, we can learn something from all other Christians; we ought to try to enjoy any music which seeks to honor God and express devotion to Him.

Well, it's back to vacationing for me. I can recommend Nova Scotia to all and sundry. It's cool and lovely (we sleep under blankets), it's dotted by lovely beaches, and for the historical-minded, it's knee-deep in stories and places to see. We enjoyed seeing the Evangeline country, the little reconstructed church at Grand Pre where the whole community of Acadians was bodily moved in one day.

So long till next time!

Preaching ~ Power ~ Promotion



"...the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

us over a week ago. I do not intend to get another so what went for her food I want to give to the Lord's work. I trust it will mean much for the cause."

3. There is money for His work!

V. Roll Call of States

From one sheet listing Sword building offerings recently received for part of one day, we note offerings from: Connecticut, Illinois, Kansas, Iowa, Ohio, Virginia, Alabama, Mississippi, South Dakota, Pennsylvania, Wisconsin, North Carolina, New Hampshire, Minnesota, New Jersey, Oklahoma, and New York. Doxology! Building for Him!

A native of British Guiana has just left the office but not before handing us \$2.00 on our building offering. Doxology! Building for Him!

"Lay up for yourselves treasures in heaven," said Jesus in Matthew 6:20. In II Corinthians 5:10, Paul by the Spirit writes to "Christians then and now" (II Cor. 1:1), "For WE must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Giving to His work HERE is a "good" thing for which you and I will be rewarded as we stand before Christ who doeth all things well. Amen!

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Making Special Numbers Effective

By Evangelist Bill Rice, Associate Editor

In Chicago one day I visited the radio studios of N.B.C. in the Merchandise Mart Building. By special permission I went into a "closed" (no audience) studio to hear a musical program that was being broadcast. A young man stepped to the mike. He gazed around the empty studio as though there were thousands of people waiting to see and hear him sing. The orchestra played the introduction and the young man began his song. He leaned forward, hands out-stretched, face expressive, a light in his eyes, his entire body alert and alive as his clear baritone voice filled the room.

As he sang, he gestured with his hands and his face expressed the mood of his song. And yet, except for a few technicians and myself, there was no one watching. At the time I thought it rather silly for a man to display so much visible expression before a microphone when there was no one there to watch. But a few months later that same young man was given a contract to sing on a coast-to-coast broadcast. Whether there was anyone there to see or not, he put everything he had into his singing and it was so effective thousands now hear him every week.

In contrast, I think of the many Gospel singers who slouch to the platform, lean on the pulpit or piano and gaze at the ceiling or stare into a song book as they sing with no radiance on their faces, no lilt in their voices, no song in their hearts.

Isn't it shameful that a Christian often will not work as hard to put across a Gospel song for Jesus as a professional actor will work to put across a secular song for money? Don't you believe it would honor God if we would work as hard to get across a Gospel message as people of the world work to put over a secular one?

The Voice

In the nature of the case, the voice is of first importance in putting over the message of a song. There are many people with really wonderful voices, however, who cannot put over a solo. It takes more than a beautiful voice—it takes a voice that has the flexibility to express the message as well as to pronounce the words. In fact, one of the finest music teachers I have ever known stressed again and again the importance of singing thoughts and ideas rather than mere words. After all, the message is the thing. Therefore, sometimes a song should be sung at a rapid pace, sometimes slowly, now almost in a whisper and then, perhaps, almost shouting. Study the song until you really know what you are trying to say in it and then do your dead-level best to express the meaning of the song in the expression of your voice.

The Face

Important thoughts and motives normally are reflected in one's face. Anger, fear, humor, love—these and other emotions that are felt in the heart are usually reflected in the face. And this should be true of a Gospel singer. Of course someone is going to say, "Bill Rice is trying to make actors



Evangelist Bill Rice

out of Gospel singers, and to be an actor is to be a hypocrite."

This is not true!

Rather, I want a Gospel singer to feel deeply the message of his song. Feel it so deeply that it will show in his face and thus add to its effectiveness. Time and time again I have heard people say, when speaking of Darrell Freleigh or Ellis Zehr, "It is wonderful to hear him on the radio but, oh, you should be where you can see his face when he sings!"

Practice expressing your thoughts with your face as well as with your voice.

The Eyes

When someone is looking at you his glance may take in your whole body but his gaze will be centered on your eyes. The eyes are the windows of the soul, a fair index to character, and usually give a clue to what one is thinking.

More than that, the eyes help hold the attention of the audience. Every public speaker quickly learns to keep his eyes moving from face to face among the congregation. This is one of the reasons why a preacher who reads his sermons is apt to be far less interesting than one who does not.

Your eyes are the focal point of your face. Keep them eager, alert, alive and full of your message. And keep them on your audience. They will help you put your song across.

The Posture

The way you stand and move speaks volumes. Your very posture can tell others you are tired or mad or unhappy or discouraged. What's more, it is likely to tell you the same thing! Did you ever see a soldier on a parade ground marching along with his head down, stomach bulging, feet shuffling and arms dangling? No! And you never will! Uncle Sam tells his soldiers, "Stand straight—belly in, chest out, chin up, eyes front!"

This builds morale but it does more than that—it says to the enemy, "Here comes a fellow who is going to knock your block off!" It will certainly make him sit up and take notice. And it will have the same effect on the fellow in the pew. He will feel, "Here is a singer who has a job to do and he clearly intends to do it."

So don't lean on the pulpit nor the piano, don't slump over a chair, but stand erect or, perhaps, with shoulders back, leaning slightly towards your listeners. Incidentally, the old expression, "Keep on your toes," applies here. You will not only have fine control, but more volume. Watch your neighbor the next time she has to yell loudly for her youngsters—you will notice she will instinctively raise up on tiptoe!

Prayerfully study the words and message of your song. Decide how you ought to phrase the words, when you ought to stop for breath. Try to become so familiar with it that you can keep your eyes on the audience most of the time. Mean it so deeply that your face will reflect the message. Keep your entire body alert and alive as you sing. Dedicate your entire being to God in order to put your song across and make the message effective for Him.

Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

A KNOW-SO SALVATION, by Dr. John R. Rice. Sword of the Lord Publishers, 192 pages, \$2.00.

The beloved evangelist and editor of THE SWORD OF THE LORD has given us, in this his latest book, eight choice sermons on salvation—"How to get it, how to keep it, how to know it." With all of the warmth and force of his personality, his deep love for souls, and with excellent simplicity he has set forth the Biblical teachings on the most important questions: sin and death, God's grace and salvation. Here is help for the unsaved, the uncertain, and ammunition for the Christian. It is a stirring volume for saint and sinner alike.

V. RAYMOND EDMAN

THE GOSPEL ON SKID ROW, by Frank Jennings. Fleming H. Revell Company, 159 pages, \$2.00.

What's the best way for a dignified and successful pastor to get to know the inhabitants and outcasts of skid row? Why obviously—to become an outcast himself! And that is what Dr. Jennings of England did, and the story he tells of life in the skid rows of New York, Chicago, etc. makes one of the most thrilling stories I have ever read in my life. His intimate stories of drunks, bums, prostitutes, etc., all true stories—you will never forget. There is some humor in this dignified cleric begging for dimes on the streets of our great cities!

BILL RICE

SPURGEON'S SERMONS, VOLUME II, by Charles H. Spurgeon. Zondervan Publishing House, 441 pages, \$2.95.

By almost common consent Spurgeon's sermons are in a class by themselves. Containing a preface written by the author in 1857, these twenty-seven sermons constitute Volume 2 of the Spurgeon Memorial Library. They are brief (averaging some sixteen pages), entirely scriptural, deeply spiritual, strongly practical and appealing. I don't believe preachers of the pure Gospel can afford to be without this volume.

JOHN L. HILL

IDEAS FOR A SUCCESSFUL PASTORATE, by John Huss. Zondervan Publishing House, 144 pages, \$2.00.

An excellent work . . . brimming full of interesting suggestions for the ambitious and energetic pastor. The author, pastor of the Southside Baptist Church of Spartanburg, South Carolina, is said to have consistently had one of the largest mid-week services in America. Out of his varied and successful ministry and wide experience comes these workable, unique, proven suggestions. Here are ideas for sparking the Lord's people to action in matters of soul-winning, follow-up, prayer meeting attendance, in affecting practical organization of the various ministries of the church, as

A Great Big "THANK YOU!"

By Fairy Shappard, Adv. Mgr.

A woman sat in a psychiatrist's waiting room. On top of her head was a fried egg and over each ear was draped a strip of bacon, well done.

"And what can I do for you?" inquired the psychiatrist as the receptionist showed the lady into his office.

"Oh, nothing—there's nothing wrong with me," she quickly replied. "I'm here to see you about my brother!"

I'm improving! Five whole days I've remembered this joke! Much longer I'll remember many of the valuable lessons we learned last week at the Book Seller's Convention in Chicago where the joke was told by one of the luncheon speakers.

The thing I will remember longest, however, are the comments of some of our advertisers who also

Invest For Eternity

By Rev. Walter E. Handford, Treasurer
Sword of the Lord Foundation

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. 11:1.

The divine law of sowing and reaping is one of the most frequent lessons of Scripture. In Galatians 6:7 God tells us "Whatsoever a man soweth, that shall he also reap." Or again "He that soweth bountifully shall reap also bountifully."

Many Christians go through life investing their time, talents, energies and money in projects with no eternal value. It is not uncommon for a Christian to have more invested in a television set, a fine car or a nice home than in his church. How tragic for a person who loves the Lord to be so wrapped up in the things of this life that he has no time to lay up treasure in Heaven!

For many years The Sword of the Lord operated with only what money Dr. Rice could put into it from his revival campaign offerings. As the work expanded more capital was needed and God raised up other Christians to help. In the past ten years many thousands of dollars have been invested in the work of this non-profit Foundation at 4% interest. As some person would need his money, God would raise up someone else who wished to invest for eternity. To God's glory we have never once been unable to meet an interest payment or to return a loan when it came due. Our building with its stock and equipment is protected with an expensive sprinkler system which comes on automatically in case of fire. We pay several hundred dollars a year for fire insurance to completely cover what our friends have invested in loans in this world-wide gospel ministry.

During September we need \$10,000 in long-term loans at 4% interest to replace four loans which have come due and cannot be renewed. One godly doctor put \$5,000 in this work several years ago. He passed away and his heirs have requested the money to settle the estate. Several other friends have had to take their money for other needs.

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Will you pray earnestly and see if you ought not to be investing in a work with eternal rewards? If you have as much as \$500.00 or more which you would like to

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V. RAYMOND EDMAN

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Another \$1,000 Evangelistic Sermon Contest

The Sword of the Lord for the Second Time Offers \$1,000 for 13 Best Sermons to the Unsaved. \$250 for First Sermon. Contest Closing December 1, 1953

Last year the Sword of the Lord had an Evangelistic Sermon Contest with blessed results. Some of the greatest preachers in America and in several foreign countries entered the contest. Besides the 13 great sermons which were

awarded cash prizes, we received about 240 other high-grade sermons, and have reserved about 40 of them for publication in THE SWORD OF THE LORD. What a treat and what a blessing these sermons have been!

More great sermons by soul-winning preachers of the past and the present are published in THE SWORD OF THE LORD than in any other half-dozen Christian magazines that we know of. THE SWORD OF THE LORD is the one great preaching magazine as well as having the greatest evangelistic emphasis and having something for the whole Christian family. Now we announce the second \$1,000 Evangelistic Sermon Contest. The contest closes December 1, 1953, and all manuscripts must be received by that time.

The following prizes are offered:

First prize sermon, \$250.
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For the nine next best sermons, \$50 each.

Rules for the Sermon Contest

1. Sermons must be original, unpublished, offered for publication in THE SWORD.

2. Author to give proper credit for quotations, must make quotations accurate, secure any permission necessary.

3. Sermons to be principally addressed to the unsaved, calculated to bring about conviction of sin, repentance, saving faith in Christ, public profession of faith, or to overcome difficulties or excuses in regard to acceptance of Christ as Saviour. For example, a sermon on liquor might be an evangelistic sermon if it were calculated to convict of sin, to bring sinners to repentance, and to show what Christ can do in saving and delivering the drunkard. Sermons in the contest are not restricted simply to the plan of salvation. They may deal with any scriptural subject "calculated to bring about conviction of sin, repentance, saving faith," etc.

4. Sermons may be expository sermons on a longer passage of Scripture, or sermons expounding a single Bible verse, or topical sermons, providing the points are all proved by Scripture, and that the sermons are honest expositions of Bible truth, explained, emphasized and illustrated, addressed

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"I can heartily commend him to you in his great zeal to serve the Lord."

Dr. Tom Malone writes, "I have known Bob Eaton for some time; have heard him preach under various circumstances, in revival campaigns, church services and great youth rallies. I have never heard him preach when he did not ring the bell for the glory of God. He has the attributes of a real soul winner, a clean life, passion for souls and the gift of preaching."

He commends Brother Eaton heartily. So do Evangelist James Threlfall, of the Sword of the Lord Staff, and Evangelist Kenneth F. Dodson of Winona Lake, Indiana.

primarily to the unsaved. Spiritual power and usefulness will weigh more than literary style.

Sermons should be approximately 3,000 to 5,000 words, though no strict limit on length is intended.

6. Sermons to be typewritten (not carbon copies), double-spaced, on one side of paper only, regular typewriter size paper, with each margin one inch wide or more, name and address of author on first page, accompanied by letter telling author's work (pastor, evangelist, missionary, etc), age, church and denomination, other writings published, etc.

7. Contest to close December 1, 1953. Awards to be announced by February 1, 1954. D.V. Judges will be announced later.

8. We will offer to publish in THE SWORD OF THE LORD and pay for other sermons besides prize-winning sermons, if their quality justifies. Authors may submit more than one sermon if desired.

9. All manuscripts submitted become the property of the Sword of the Lord, except that author may retain book rights.

10. Those who entered last year's contest, whether prize winners or not, are invited to enter again this year.

11. Manuscripts to be mailed to Evangelistic Sermon Contest, Sword of the Lord, Wheaton, Illinois.

Thirteen Accept Christ In Liberia, West Africa

Today's mail brought a lot of good news—but especially were we blessed by one letter from Mr. Charles Tyler of Norfolk, Virginia, who wrote: "Enclosed is letter and two signed confessions of two African men won to Christ through the booklet, 'What Must I Do to Be Saved?' . . . I know this was a stewardship dollar well spent. Only eternity will reveal the harvest."

Mr. James D. Keh, of Liberia, West Africa, had written directly to Mr. Tyler, after he had sent some of Dr. Rice's booklets to Mr. Keh. Well, here is Mr. Keh's letter to Mr. Tyler:

"Your parcel containing 'What Must I Do to Be Saved?' is on hand. To tell the truth, thirteen have signed decision and I thought it wise to send them to you, so

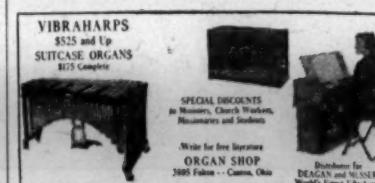
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By the Editor

Brother Ray Cutchin was long on the Sword Staff of Evangelists, is a devoted, spiritual, and trustworthy evangelist.

THE LAYMEN'S BROTHERHOOD OF THE FIRST BAPTIST CHURCH, FORT SMITH, ARKANSAS, held an outdoor meeting in Hackett, Arkansas, sponsored by the local Baptist Church. Mr. Jack Thompson reports: "We had a real revival meeting in this small town, 440 population, with 200 to 300 in attendance each night. During the meeting there were 124 decisions, 46 first-time decisions for Christ, the rest were rededications. . . It is our practice in the meetings to have a different speaker each night along with several testimonies from different men each night. . ."



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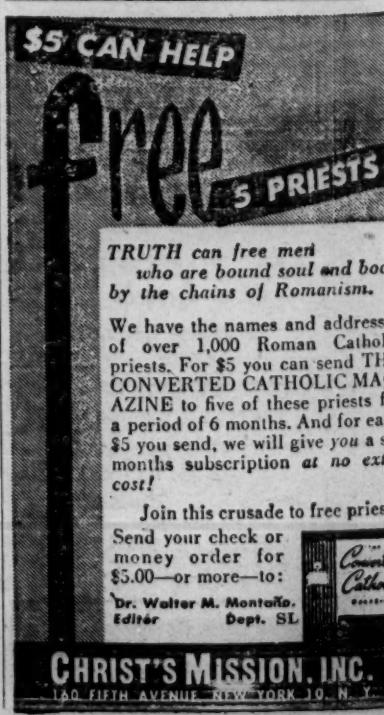
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"Your parcel containing 'What Must I Do to Be Saved?' is on hand. To tell the truth, thirteen have signed decision and I thought it wise to send them to you, so

"Had a two-week meeting in Indiana before this one. God blessed and among the many decisions were 40 saved."

"The boy of whom I wrote about, who went to one pastor—he was the first to sign the decision. I was very glad for those who signed the decision. I need your continued help and prayer always."

(Signed) James D. Keh

But in his letter he only enclosed two letters of profession of faith in Christ, copied from the back of the little booklet, which reads: "Realizing that I am a sinner and believing that Christ died for my sin, I here and now trust Him to be my personal Saviour, depending on Him to forgive all my sins, change my heart and give me everlasting life, as He promised to do. I am very glad to confess Him as my Saviour and gladly mail this to let you know."

It was signed by David N. Khan, and J. G. Dennis, both of Liberia.

Mr. Keh, at the post office, wrote: "The postal agent says the letter was too heavy and I must pay 45c, but no 45c, so I took the decision papers out." He was about to send 11 other decision slips which had not been copied, but signed in the booklet itself.

Praise the Lord for these thirteen Africans who have read "What Must I Do to Be Saved?" and, no doubt with careful instruction, have accepted Christ as their own personal Saviour.

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A Testimony By Dr. Bob Jones

(Continued from page 1)

and then God patted us on the back again and said, 'I am with you,' and the school again took on new life.

"A year or two ago I began to think: Bob, Jr., and I spend a great deal of time flying, and I am getting old. Something might happen to us, and I wanted to be sure that Bob Jones University would carry on successfully if the Lord tarries and Bob and I should die. My son and I talked it over, and we decided to recommend that the Board of Trustees rewrite the University charter and add to its doctrinal position *all of the administrative policies* that make successful the carrying out of the purposes of the institution.

"This charter was amended at the annual meeting of the Board at the close of the 1951-52 school year. The amended charter was recorded in the court records of Greenville County and at Columbia, the capital of the State. When we took this stand, the Devil began an attack, but we had a charter that made it mandatory that the school be run as it had been run all these years or be closed. God gave us victory, and we have had so many new and wonderful blessings. The prospects were never as bright as they are now. God supplies our school with all the teachers and all the executives we need. He takes care of our financial needs. We have a great God!

"The prospects for the coming school year are brighter than they have ever been before. The slogan for the coming year is 'Morale Building.' It is my opinion that the next ten years will be the most dangerous and critical years that orthodox, evangelistic churches, schools, and periodicals have ever faced and that the only ones that are going to survive are the ones that have the courage to stand, not only against liberalism but against compromising, appeasing, dead fundamentalism. The Board of Trustees of Bob Jones University and the administration of this school are armed for battle. Having had experience for many years and having been able at least in a little way to stay ahead of the Devil, I am urging my Christian friends that believe in the 'old-time religion' to also arm for battle.

"It is not going to be enough just to have an orthodox creed, for creeds can be dead. It is going to take faith, courage, evangelism, down-to-the earth, practical common sense, and the power of the Holy Ghost to win out in the next ten years. There should be a campaign against pussyfooting, appeasing, and trimming. Young people should be told definitely what they are facing. It makes my heart glad when I find a big percentage of our alumni around the world who are standing up fighting, but it isn't easy for them. I told one of them not long ago that we orthodox evangelicals can never go far enough to satisfy the devil but by the grace of God we can fight and win and can lick him in the fields where God has called us to serve. May God give His people grace in these trying and terrible days of pussyfooting and appeasement."

Two Ways To Heaven

(Continued from page 1)

Not only does Paul hold forth the way of personal righteousness as a way to Heaven, but so does Moses; for in Leviticus 18:5, we read, "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them."

Jesus makes this duet a trio when on two occasions He answers the question: "What shall I do to inherit eternal life?" by telling the inquirers to keep the law.

One day a fine young man came to Him and said:

"Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, . . . if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."—Matt. 19:16-19.

Not only did Jesus tell this young man to keep the commandments in order to inherit eternal life, but He told a Jewish lawyer the same thing. We read the story in Luke 10:25-28:

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

If Paul, Moses, and Jesus all agree that the way of personal righteousness is a way to Heaven, then it must be. And if one should ask me the way of eternal life, I would be right if I told him to keep the commandments of God.

2. It Is A Difficult Way.

The way of personal righteousness is a way to Heaven but it is a difficult way. Paul, Moses, and Jesus are agreed that for a man to get to Heaven by the way of personal righteousness, he must do the things required by the law. It is not enough that he tries to do

woman whom Jesus did not condemn, could not reach Heaven because of her adultery. By the way of personal righteousness, the thief to whom Jesus promised Paradise, could not reach there because of his dishonesty. By the way of personal righteousness, the Publican, whom Jesus declared justified, could not reach Heaven because of his sinfulness. By the way of personal righteousness, Zacchaeus, whom Jesus said was saved, could not reach Heaven because of his crookedness.

And if God's Word be true, none of us will ever reach Heaven by our personal righteousness.

Psalm 14:2,3 declares: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Jesus said in John 3:3, "Except a man be born again, he cannot see the kingdom of God."

And Romans 3:10 says, "There is none righteous, no, not one."

In Roman 7:18,19 Paul gives his own experience, and it is my experience and yours: "For I know that in me dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."

To be truthful, each of us could daily repeat the words of the Episcopal Prayer Book which are: "We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us."

So the way of personal righteousness appears and vanishes like a mirage in the desert, and is more difficult to follow it than to find the pot of gold at the end of the rainbow.

Billy Sunday, in speaking about going to Heaven, said, "Yes, you can go to Europe and not take a ship—the swimming is good; but the sharks are waiting for the fellow who takes that route." The way of personal righteousness is an exceedingly difficult way and the person who chooses it has little forethought and still less knowledge of the Scripture.

Dr. R. G. Lee, while speaking to the Evangelistic Conference meeting in Ft. Worth, Texas, in 1952, imagined a young man buying a new car, calling his friends together and announcing a trip. Said the young man, "I am going from Texas to Florida, but not by the highways. I'll curse the bridge builders and the highway engineers. I'll disregard the swamps, the ravines, the mountains. Straight across country I'll go."

Of course the trip would end in failure. In an even greater and everlasting failure will end the trip of anyone who attempts to reach Heaven by the way of personal righteousness.

4. A Purposeful Way.

By now you are probably ready to ask, "Preacher, if the way of

personal righteousness is so difficult that no one can attain Heaven by it, why does God even mention it in His word?" You have a perfect right to ask and I'll let God answer. Romans 3:19-20:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

God will have no boasters in Heaven; so the law shows us our sin and effectively shuts every mouth. We also read in Galatians 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Mr. Cruden, in his Concordance, tells us, "The Roman pedagogue (school master) — did not teach, but was a slave whose duty it was to take the child to school." God's law simply takes us by the hand and leads us to Jesus.

Men are so proud that they will not accept salvation as a gift until there is nothing else that they can do. The way of personal righteousness becomes a wrestler who throws us on our backs and leaves us pleading for mercy. It becomes a doctor who diagnoses our disease and leaves us begging for the remedy. It drowns us in the sea of our sin and leaves us calling for the lifesaver.

Let's look at the rich young ruler again. He came to Jesus without any conviction for sin; therefore could see no need for a Saviour. Jesus, in an attempt to bring about this conviction, told him to keep the law. This young man, completely blind to his spiritual condition, claimed to have kept the law from his youth up. He even claimed to love his neighbor as himself, (Matt. 19:19). Jesus, trying one more time, says, "Well, if you love your neighbour as yourself, then you will not mind selling your property and sharing it with the poor." The Master hoped that this young man would see his selfishness and sin and ask for mercy. Had this Ruler done so, Jesus doubtlessly would have told him, even as he told Nicodemus in John 3, to believe and receive salvation as a gift.

The best thing that can happen to a human being is to discover the impossibility of reaching Heaven by personal goodness. A young lady discussing her spiritual welfare recently told me that she was to the place that she would like to have her old heart torn out and made over. What a wonderful opportunity to tell her about Jesus who makes hearts over! The pur-

pose of the law is to get us to this place.

II. The Way of Imputed Righteousness

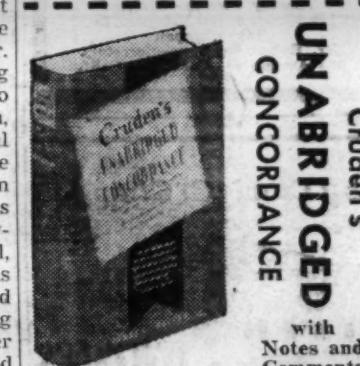
Having seen that the way of personal righteousness leads only to despair, we are now anxious to look at the way of imputed righteousness.

1. An Easy Way.

Romans 10:6,7 tell us that the way of imputed righteousness is an easy way: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)" Paul is saying that it is not necessary to soar to Heaven or plunge into the abyss to secure this righteousness. Christ, the Son of God, has condescended to come down from the Celestial Heights that He might dwell among us. He has risen from the dead conquering both sin and death for us, and has prepared for us a way to God.

Mrs. Love and I were recently trying to help a young mother find salvation in Jesus. After carefully explaining that she must receive salvation as a gift, I could see that some doubt remained. I asked her if she fully understood and was ready to decide. She an-

(Continued on page 6)



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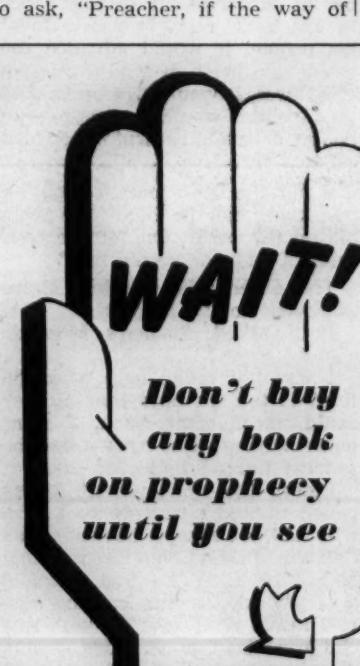
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Two Ways To Heaven

(Continued from page 5)

swered, "I am afraid I wouldn't be doing enough if I just accepted salvation." That's the glorious thing about this way of imputed righteousness. It's God's gift. And you can't do anything but receive it as a gift. Jesus is able to give it because of the tremendous price He paid to purchase it. It is easy for you because of what it cost Him.

Those drops of blood perspired in Gethsemane were for your sin. That bloody back He received at the hands of the Roman soldiers was for your sin. His beard was pulled out for your sin. He suffered piercing nails for your sin. He suffered burning fever for your sin. He suffered awful agony for your sin. His humiliating death was for

your sin. Yes, it's easy for you because it was so hard for Him.

2. A Near Way.

Verse 8 tells us that the way of imputed righteousness is a near way: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Here in America there is little excuse for anyone's being ignorant of the way of salvation. There is a church on a nearby corner and a preacher who is ready and anxious to show you the way. Practically everyone has a Bible. Besides, the Holy Spirit constantly draws and convicts.

3. A Planned Way.

Not only is this an easy way, and a near way, but a planned way. Verse 9 gives the plan: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The first part of the plan is heart belief. There is a difference in believing with one's heart and believing with one's mind. Almost daily I speak with persons who believe that Jesus is the Saviour of the world and that He would save them; yet they are unsaved. Their's is a mental belief. They need to go one step further and act on this belief.

The best illustration of saving faith that I ever heard was given by the cowboy evangelist, B. B. Crim while preaching in a Waco, Texas, revival. His equipment on the platform did not include a pulpit but did include a board rail and a cane-bottomed chair. This night he was leaning on the rail and preaching about saving faith. Suddenly he looked over at the chair and said, "You know, I believe that that old chair is pretty strong. I believe that if I sat upon it, it would hold me up; but as long as I lean on this rail, that chair will do me no good." Crim then walked across the platform and sat down in the chair and said, "Now I not only believe this chair will hold me up, but it is holding me up." Faith in Christ is not saving faith until you actually rest your soul upon Him.

The second part of this plan is confession. With the heart man believes. With the mouth that saving faith is made known. This means walking down an isle and telling a congregation that Christ is your Saviour. It means telling your associates that you belong to Jesus and Jesus belongs to you. It is signing on the dotted line to acknowledge that the transaction is already finished. The plan is so simple that a child can follow it.

4. It is Effective.

The way of imputed righteousness is also an effective way. Paul says that if you meet the conditions of the plan, "you will be saved. No question or doubt is there: 'Thou shalt be saved.' There is no worry about 'holding out.' The way is this: place your hand in the hand of Jesus and He takes you to Heaven. You do not even have to worry about holding on to His hand, for He holds on to yours. Jude 24: 'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.'

Romans 10:5-10 sets before you two ways to get to Heaven: the way of personal righteousness and the way of imputed righteousness. The way of personal righteousness is a way that can lead only to despair. The way of imputed righteousness is easy, near, simple. Accept it today.

Recently the writer received an emergency telephone call asking him to visit a young mother who, soon to give birth to her third child, had fallen at home and was seriously hurt. Immediately I went to the hospital and was told that the woman was dead on arrival. Hurriedly, I went to the home of the young husband and found him stunned and brokenhearted. I tried to comfort him by reading God's Word and praying. After we had done this, he asked me to go with him to the neighbors to get his two little boys. When the boys saw their daddy coming, they came running to him. He squatted down

"Evil For Good!"

(Continued from page 1)

I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life" (Phil. 4:3). Women had labored with Paul in the Gospel, and with Clement, and with other Christians. "Help those women," Paul said!

I certainly would have liked to have been a friend to Paul. He would never let a friend down. Phebe also had helped Paul, so he wrote to the church at Rome, urging them to receive her and help her in her work (Rom. 16:1, 2). Then Paul said that that kind of faithfulness "becometh saints." It is certainly a becoming thing for Christians to stand by those who stand by them.

We Help Them: Will They Reciprocate?

THE SWORD OF THE LORD has helped hundreds of evangelists. We have introduced them to the public. We have reported their meetings. Literally hundreds of dollars worth of space has been used in THE SWORD OF THE LORD for evangelists who never mention THE SWORD OF THE LORD in the pulpit, who never take a subscription, who never even give out a sample copy! I feel like quoting to them David's inspired complaint, "They rewarded me evil for good." I believe that every evangelist who has been introduced in THE SWORD OF THE LORD or whose revival campaigns have been reported ought to accept a quota of 100 or 200 or 500 or 1,000 subscriptions, and set out to get them in in the next year, by the SWORD's 20th anniversary, September 28, 1954.

And pastors—literally thousands of pastors—receive THE SWORD OF THE LORD as a gift subscription. Some thousands received subscriptions through money that I raised, through my pleading in THE SWORD. Thousands of others received THE SWORD OF THE LORD literally paid for out of my pocket. Royalties that I might have had on my books, I did not take. Rather, the money simply goes into the Ministers' and Missionary Subscription Fund. Yet many of these pastors have "rewarded me evil for good." They never urge people to subscribe, never give out sample copies, never take subscriptions.

Some of these pastors have found great help in preaching through THE SWORD OF THE LORD. They have found incidents, illustrations, sermon outlines that were of great help. They have gotten inspiration for warm, revival preaching. Literally thousands of letters say so. And yet many of these pastors who have been so helped by THE SWORD OF THE LORD have not been reliable friends. They get help but they do not give help. They ride while others pull the wagon. That is unfair, and unworthy of a Christian. I believe that every pastor who has been helped by THE SWORD OF THE LORD ought to take a quota and set out to raise some given number of subscriptions to this paper in the next year. It would bless his people, it would advance the cause of Christ, it would stir revival fires, it would win souls. And that pastor would be paying an honest debt and returning good for

and put the little four-year-old on one knee and the little five-year-old on the other. One of the boys said, "Daddy, Mommie fell."

The other said, "Daddy, Mommie went to the hospital."

Both asked, "When's Mommie coming home?"

I was not much help when he tried to tell the boys that Mother could never come back. I went home saying that this was the saddest thing I had ever seen.

Before the week passed, I was called to hold a funeral for a man who had not accepted Jesus as his Saviour. In fact, on the morning before he died, he had rebuked a fellow worker for inviting him to church. As I saw his wife and children kiss him good-bye, I said, "I was wrong earlier this week; for the saddest thing in the world is to see a man go out into God's presence having rejected the Saviour, dressed only in his own faulty personal righteousness."

good, instead of rewarding evil for good. We have helped them; will they reciprocate?

And thousands who read these lines have been blessed by THE SWORD OF THE LORD. Some 15,000 or 20,000 of you wrote letters last Letter Month saying how you were blessed. Now it is time to do more than talk. If you have been blessed, then you ought to bless somebody else. If somebody helped you, it is time for you to set out to help others. If you have been blessed by THE SWORD OF THE LORD, you are under solemn obligation to stand by a friend who has stood by you, and help to boost the work of THE SWORD OF THE LORD. How many subscriptions will you seek to get within the next year—25? 50? 100?

Please write me today, tell me the quota of subscriptions you will attempt to either give to others or sell to others within 12 months. We will give you special subscription rates, will send samples if needed, will keep in touch with you and help you. WRITE TODAY!

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(Continued from page 1)

stories and trials of the human heart.

It is a wonderfully interesting study to take the concordance to your Bible and see with what certainty the Bible speaks on the matters that need elucidation and clearness and positiveness; how it wastes no time on the speculative and the theoretical and the unimportant. But on matters that need dogmatism and certainty the Bible is as clear as the sun in its meridian brilliance. It is an interesting study to follow Paul as he deals with these great facts and problems of human life. All the verses I have read to you are the statements of Paul. There were things that he did not presume to pass upon, that he was not dogmatic upon; but about these serious things on which all normal-minded people want information—sin, sorrow and death—about them Paul spoke with certainty.

Paul was certain, first of all, that he had a Saviour, for he had seen Him. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Paul was certain that he had a Saviour from sin. In Paul's day, just as in this day, sin was rampant everywhere. One dismal, obtrusive fact on every side, in Paul's life and in your life and mine, is the devastating power of sin. Account of its rule runs through the Bible from the first chapters of Genesis to the last chapters in Revelation, where the golden gateway of the New Jerusalem is for a moment opened to our view. Through the Bible there runs the awful problem and mystery of sin. But over against that fact Paul set an almighty and all-sufficient Saviour.

Sin, in Paul's day, reigned—so he tells us—unto death. The past was beclouded by sin and the present was marked and marred by sin; with thought of the future were the spectres, the apprehensions, and the apparitions of sin. Oh, Paul didn't gloss over sin! Nor does the Bible gloss over sin. The one dismal fact that flashes forth constantly from the pages of God's Book is the fact of sin. All the havoc of earth, all the diseases of the race, all machinations that have come to perplex the world follow in the wake of sin. Paul knew it. Read the first chapter of Romans, and the soul turns away with a sinking heart, sickened indescribably, for there the horror of sin is poured out. But Paul stopped not then. Over against the fact of sin he set the Saviour, the all-sufficient Saviour, the Saviour who could shake the fetters of sin from every soul. His blood could cleanse the sinner of every sin. Paul speaks the word of certainty. "I am the chief sinner," says he. "My life was marred and distorted and blackened by sin. I was the chief sinner of all men." He had been arrogant, presumptuous, domineering, tyrannical, self-centered, self-willed self-righteous—all that, and much more, was Saul of Tarsus. But the Apostle Paul says: "He saved me. I know whom I have believed." Now, that is what we want to know.

To be sure, Paul saw the mysteries that attached to sin. The problem of evil, the mystery of evil, the why and how sin came is as old as the world. But he didn't stop and gloss over sin and speculate upon it. Paul saw Him who came in human flesh and took man's place—the innocent for the guilty—that divine justice might be satisfied. Paul saw Him on the Damascus road; and from that time he went up and down the earth, from one land to another, scorning ease—mocking and smiting ease at every hour—to say to men everywhere: "Gripped and manacled as you are by sin, I present you a Saviour, one who is almighty and all-sufficient. No guess-work, no speculation, no theorizing, no fancying, no star-gazing, no delaying. I was a sinner. Sin had mastery over me. I was the chief of sinners, when One stood forth who said, 'I will give you mastery over sin if you will take me to be your sin-bearer, your redeemer.' I took Him. I know whom I have believed. I know about it."

Oh, brethren, what might, what power there is in that kind of witness concerning Christ!

Paul said: "Putting everything human aside, all of it is as a broken reed, I have found a Saviour who has broken the fetters, who has set me free, who has given peace to my mind, who has given rest to my soul. I know. I know!"

The world cares and is weary and dies for that positive knowledge. A thousand and one fads outcrop in our time, grow up in a night, catch the unwary and the uninformed, because they seem to offer a measure of certainty. Alas, their seeming certainty is as quicksand! They have no Rock of Ages on which one may stand secure for time and eternity.

Well did the pastor of Tremont Temple, in Boston, say that the most respectable religion in Boston is a religion that laughs at the fact of sin and the fact of an almighty Saviour. He indicated that the most respectable religion in Boston teaches that though men get drunk and kill and lie; yet, to this religion, there is nothing wrong anywhere, except that men just have a bad thought or a nightmare.

Paul was not so deluded. He was the chief sinner of the world. "I was the chief of sinners," he said, "but I meet One who on Golgotha's hill washed away my sins in His own blood from five great gaping wounds. My sins

were atoned for by His shed blood. I met Him and put my life in His hands and He set me free."

Any religion that minimizes sin is from the darkness of the pit and is born of the evil one. Sin reigns everywhere. Men under the power of sin reach the conclusion often that there is no difference between right and wrong, and right is thrown to the wind and the heart is mastered by the deceiver of men. Paul said: "My certainty comes from personal contact with the Son of God. I know whom I have believed. He stood forth as a burden-bearer for the sinner, the deliverer of the sinner. He stood forth as the redeemer. I know about Him! I know about Him! He declared Himself before me. I received Him as my Saviour and found that He had power to break the fetters of sin and relieve the accusing conscience."

That is what we want. That is what the hungry world needs. Deep down in the human heart—whatever its money, its social distinctions, its environment—down in the human heart is a soul which longs for pardon, peace and power which Christ alone can give. How supremely important therefore it is that Christ Jesus, God's Son, be presented to such soul as the one and only Saviour who is sufficient to save from the thralldom, the doom, the power of sin and Satan!

Nor did Paul stop at that. He said: "I am persuaded that this Saviour whom I have believed is able to keep that which I have committed unto Him against that day." The most glorious doctrine

in all the world is Christ's ability to keep his deserving child. Not that Paul was able. Not that you and I are able. Satan is more than a match for any saint that ever lived unless Christ helps and protects that saint. Paul says: "Christ is able to keep that which I have committed unto Him against that day." Again he says: "I am persuaded that neither death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

What a note of certainty you find where you most need it! "Is this certainty yours?" The hungry world wants to know. Is this certainty yours? Down in the heart are you able to say with the Apostle of all the ages: "I have found one who has given peace; a person, not a theory, not a fancy, not a figment of the imagination; a person real like mother, on whose breast I have leaned sobbing many times because of my unworthiness, broken because of my sin. I have found a person, and that person has forgiven me and comforted me and put some reigning principle in my life that makes me hate sin and love righteousness"—are you able to say that?

A lady once asked that great scientist, Sir James Simpson of Edinburgh, the great physician who discovered chloroform and applied it to the relief of suffering humanity, "Doctor, you have made many discoveries; what do

you count your greatest?" "Madam," said the great scientist, as his eyes filled with tears, "incomparably the greatest discovery I have ever made is that Jesus (Continued on page 9)

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Revival Through Song

(Continued from page 1)

the unsaved in the choir to sing about the Lordship of Jesus, the blessings of holiness, the precious

blood, and "I Surrender All"! It is far better to have no choir than a fighting choir or an unsaved choir, singing truths their lips and lives deny.

Many people with music and good voices will not join the choir because it means a second mile, an extra night, personal sacrifice. If you truly loved Jesus, your heart should leap at the invitation to join the choir and sing for Jesus in His church. The congregational singing needs revival!

Many in church just mumble or whisper the words—others just watch others and never try to sing. Others sing when they feel like it—if they are in the right mood.

If congregational singing is an index of the spiritual life of the church, the majority of churches desperately need revival. The church has paid too little attention to the teaching and the training of its people to know, to sing, and to appreciate the messages of the hymnal. The home needs a revival of singing. Before the radio, television, automobile and Sunday newspapers robbed the home of its sacredness and family atmosphere, the family

sing was very common.

How many homes do you know where the mother teaches the little ones from the hymnal, not to mention the failure of shirking papa? How many homes try to have a hymn or a stanza with their family altar? If the home is worldly, unspiritual, cold, irreligious, we must expect the church, the school, and the nation to be the same.

Sacred music has always been precious to the saints of the Lord. Vocal and instrumental music played a prominent place in the worship of the Tabernacle and the Temple in the days of David and Solomon. The Psalms of three thousand years ago are equal, if not superior, to any religious poetry in the world. The apostolic church was a singing church. Jesus and the disciples sang a hymn the night of the betrayal. Paul and Silas sang praises to God in the Philippian jail at midnight. The Reformation was a singing Church. History tells us that Luther's Germany produced fifty thousand church songs and hymns. Only God knows the number of church songs Great Britain and the United States produced since Isaac Watts and the Wesleys. Sweet music and holy songs in the evangelistic meetings of Moody and Sankey, Billy Sunday, Billy Graham, Gypsy Smith and their great company may have turned as many to righteousness as the preaching of those modern apostles of the faith.

When revival and spiritual floodtides visited the church, there has always been a quickening and elevating injection of spirituality and religious fervor in special and congregational singing. The grand opera singing in fashionable churches with paid choirs never moved a soul toward Calvary. The ostentatious singing of vain, unconverted soloists never warmed a heart toward the Gospel. The fighting, feuding folly of

many choirs never pointed a lost soul toward the Lamb of God. The listless, heartless singing of the average congregational singing makes little lasting impression on visiting sinners. But when individuals, choirs, and congregations sing in the Spirit and with the understanding the great hymns of the church, with feeling, discernment, and interpretation, which are supported by a life that daily adorns the doctrine, hearts melt, tears flow, wills bow, and feet turn toward the mourner's bench.

It is rare to go into an average church to find half the congregation singing heartily on the first hymn. Either people are so untrained in voice or have such a guilty conscience, or are so dead spiritually, that their singing is like Hannah's praying—just the lips move.

Why not have a spiritual inventory of our private and congregational and family altar singing?

1. Have you been singing regularly at the family altar?

2. Do you know the melody of one hundred different hymns?

3. Could you sing one hymn through without using the book?

4. Is your choir leader a consecrated, spiritually-discerning leader?

5. Are the members of your choir saved, born-again people?

6. Can you hear all the words that the choir sings?

7. Is the choir reverent during the sermon?

8. Does the choir come on time so that there is time for prayer? Or is there that proverbial mad rush to grab a book and run in line just as the door opens and you sit down all out of breath?

9. Does the choir leader lead, or are there several other leaders?

10. Is there a spirit of good will, cooperation, one accord, in the choir?

11. Does the choir sing what it pleases, or does it abide by the will of the ruling body and the suggestion of the pastor?

12. Does the choir especially harmonize with the sermon topic?

13. What per cent of the choir attends the practice session regularly?

14. How many men do you have in your choir? Two per cent of the membership?

15. Do you teach and explain the great hymns of the church to your children?

16. Do your Young People and Sunday School Departments sing only the popular choruses, or are they expected to know certain hymns of the church for departmental promotions?

17. How many people in the congregation sing just above a whisper?

18. How many hymns in the hymnal are there that you do not know?

19. Does your singing inspire and encourage others to sing out?

20. Are visitors impressed with the singing of your congregation?

Many of the hymns came out of revival fervor, great tribulation, soul conflict with the powers of the pit, or the glow and testimony of a sin-freed spirit. Maybe we modern, namby-pamby, cream-puff, soda-pop, jelly-spined, hot-house Christians know so little of the great truths beautifully and scripturally stated in the hymnal that we just mumble the words like the dull pupil at the bottom of the class!

We sing, "O, How I Love Jesus" on Sunday—then love the world, the flesh, and the Devil all week. We sing, "Take My Silver and My Gold, Not a Mite Would I Withhold"—then rob God of His tithe, and hang onto the Lord's money with the death-like grip of a drowning man.

We sing, "I'll Go Where You Want Me to Go, Dear Lord," then refuse to go across the street to invite a neighbor to go to church or a revival meeting.

We sing, "What a Friend We Have in Jesus"—then revel in the friendship of the world, and make our real friend with mammon.

We sing, "Break Thou the Bread of Life, Dear Lord, to Me"—then eat five meals a day and dig our untimely grave with our appetite.

We sing, "Holy, Holy, Holy, Lord God Almighty!"—then go (Continued on page 11).

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vs. The Battle of
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I am putting on weight."

TO US DAILY PEOPLE CRY: "I have nothing to give my children
to eat." OR: "My mother is going blind
and needs an operation urgently. Help
us." Some tell us: "I am a widow with
little orphans and nobody seems to
care whether we live or perish."

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over and over again.

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come acquainted with the Lord Jesus
Christ, their Messiah.

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Page Eight

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Christian Assurance

(Continued from page 7)

Christ has saved me, a poor sinner." Have you made that discovery? All the figments of the imagination, all your dreams and theories and all your laughing at sin shall at last leave you in mid-stream, helpless and appalled. You are a sinner condemned under the law of Almighty God. Your sin must perish in you or in one who stands for you. Christ stands for you, the just for the unjust.

That is the first certainty. Paul said: "I well know that all things work together for good to them that love God." No guesswork there, no speculation. Paul was a man of sorrows, a man who suffered great tribulations and much persecution. From the day of his conversion on the road to Damascus until the old man's head was chopped from his shoulders, he was a man of sorrow. He said: "I suffer the loss of all things for my religion. My friends, my position, my inheritance, my standing among the Jews—all things I lost for my religion. I have had denials from friends and foes. I have had weariness and affliction, despairing sometimes almost of any hope to live. Yet it will all work out all right, for my Father knows and my Father cares and my Father rules." Isn't that a glorious doctrine for the Christian?

I stood beside a mother in this city as she gave her child to the grave. "I know it is right," she said between her sobs. "He doeth all things well." There is the victory of faith. We know that all things work together for good to them that love God. He can and will transform all of life's storms and sorrows into blessings for the good of his child. He delights to come along with every black-gowned messenger and Himself sanctify the grief of the message to the good of his child. Isn't that a glorious truth?

The Christian business man, beaten and driven, going here and there in the blinding storm, knows what the un-Christian man cannot know. He says: "God reigns and rules the world, and Him can I trust." He does not understand it. He is all perplexed and baffled, tears come like copious showers, but above the din and confusion and noise of the world he says: "My Father knows and cares, and somehow will manage all well." Isn't that the thing that men want to know? "We know that all things work together for good to them that love God." Mystery everywhere, baffling, perplexing mystery; and the sob of the world and the lamentations of the weary come to appall us, but the Christian says: "It will come out all right. My father knows and cares. Not even a sparrow falls but that He knows. I had rather walk in the dark with Him than to walk by myself in the light. It will come out all right."

I have seen the tear-filled eyes as He chastened men and women now looking into my face, and through their suffering and tears and sorrow, with chastened heart, they said and said again: "It will come out all right. He reigns and rules and overrules. It will work out all right, because I am God's child."

God recognizes that man is a sinner, and therefore God provides for the sinner a Saviour. That Saviour we must accept and follow all the way, through all the days and through all the circumstances of life. He can and will guide us aright. He will empower us to know and do God's will. He will be with us always, in life, in death and beyond forever. He will guide us home to the Father's house of many mansions. Therefore, like Paul, we can commit to Him our all—our salvation, our soul's destiny, our every interest in this life and for the life to come. He is able! He is able to save unto the uttermost and He is able to keep all that which we commit unto Him.

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WANTED: Names of preachers and Christian workers in Houston, Texas, area who read and respect *The Sword of the Lord*. Woodrow Nisbet, 3425 Southmore, Houston, Texas.

Oh, men and women, I dare say that deep down in the heart of every one of you there is the desire to be conqueror over sin, sorrow and death. You need an all-powerful helper, a sin-bearer, an all-sufficient Saviour, One in whom you can put your full trust, One on whom you can utterly rely. The One you need is Jesus, the Christ, the Son of God, the Saviour of the world. I can and do say with Paul, "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that great day." I know that He is the adequate Saviour because He has saved me and given unto me the assurance of eternal life—not because of any merits that were found in me, a poor and needy sinner, but it was all of grace. I can never cease to marvel that I was an object of His loving grace and that He bore my sins in His own body upon the tree, that I, having died unto sins, might live unto righteousness. By His grace, through faith, we are saved. By His stripes we are healed.

This blessed Saviour, concerning whom my heart gladly gives its witness, not only saves from the guilt and doom of sin but He also gives garlands for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness. He enables His friends to smile through their tears, to see and feel the silver linings beyond the clouds of day and the stars of hope in the darkest night. His comforting word is: "Be of good cheer; I have overcome the world."

And then there is the glorious truth that the Christian may have full assurance and strong confid-

ence as he faces the last enemy, which is death. Christ gives the victory there also. To His friends He says, "Because I live, you shall live also." He met death and the grave, and came forth conqueror. This fact enables the Christian to shout, "O death, where is thy sting? O grave, where is thy victory?" Through Christ the victory is given over sin and sorrow and death. In Him is life and from Him the Christian receives life eternal, blessed for evermore. The Christian's hope for time and eternity rests upon a sure foundation. That is why he is justified in singing:

*My hope is built on nothing less
Than Jesus' blood and righteousness.*

*I dare not trust the sweetest
frame,
But wholly lean on Jesus' name.*

Are you a Christian? Throw to the winds all else but Jesus, and having Him, you have the victory over sin and sorrow and death. Then you can join with Paul in saying: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And you can also say: "I know that all things work together for good to them that love God, to them who are called according to His purpose." And again you can say with Paul: "I shall have a building from God, a house not made with hands, eternal in the heavens."

O men and women, believe on Christ today and trust Him forever!

(From the book, SERMONS FROM PAUL, by George W. Truett, published by Erdmanns Publishing Co., Grand Rapids, Michigan. Used by permission. May be ordered from THE SWORD OF THE LORD, Wheaton, Illinois. Price \$2.50)

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- 10:00 a.m.—Introduction, Special Music, Dr. Bob Jones, Sr.
 11:00 a.m.—Dr. John R. Rice: "God's World Program and the Sword of the Lord"
 * * *
 2:00 p.m.—Dr. Lee Roberson:
 3:00 p.m.—Dr. John R. Rice: "How You May Be A Successful Soul Winner."
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 6:00 p.m.—Banquet, fine menu. Testimonies; enlargement plans for spreading revival fires around the world; special music; speaker — Dr. Bob Jones, Sr.
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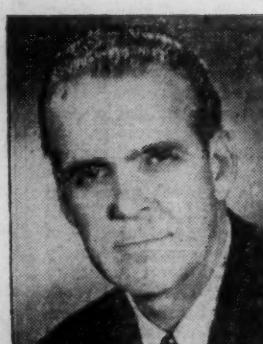
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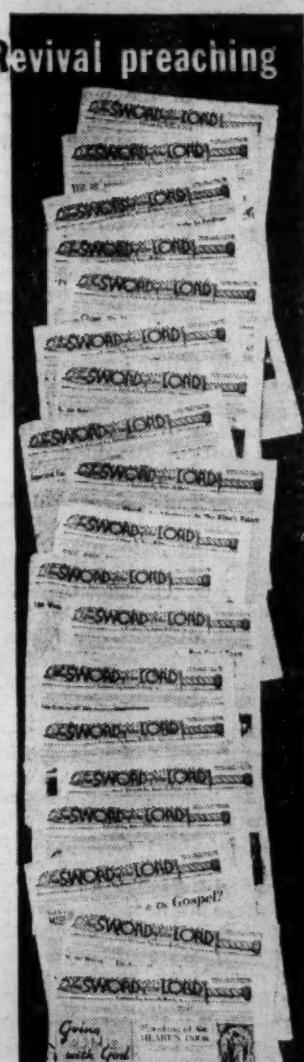
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Five years later Dr. Rice resigned the pastorate of a church with 1,700 members and set out to do the full-time work of an evangelist anywhere, everywhere winning thousands of souls.

About 1942 the evangelist began to have conferences on revival and soul winning—in Bethany Reformed Church and the Gospel Tabernacle in Chicago; in Massey Hall, Toronto; at Winona Lake; at Lake Louise, Toccoa, Georgia; at the Church of the Open Dood, Los Angeles; First Baptist Church, Fort Smith, Arkansas and elsewhere. On his knees in a Y.M.C.A. room in South Chicago, he prayed until 2 a.m. and solemnly pledged himself to God that God might use him. THE SWORD OF THE LORD, and the other Gospel literature and his leadership with preachers to bring back great city-wide revival campaigns. Such great city wide campaigns came to him in Seattle, Buffalo, Cleveland, Chicago, Winston-Salem, etc. Youth for Christ was born. Scores of other men were led out into full-time revival work, many of them introduced through THE SWORD OF THE LORD. God used Youth for Christ, Dr. Bob Jones, Sr., Billy Graham, Merv Rosell, Jack Shuler, Oswald J. Smith, Dr. Louis T. Talbot, Mr. Pat Zondervan, Mr. Bernie Zondervan.



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Revival Through Song

(Continued from page 8)

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Dept 59

seeking and sitting by the television Sunday nights, while young and old all about our home, school and church sink in sin and wallow toward Hell.

We sing, "I Would Be True for There Are Those That Trust Me," but we wear the mask of a Pharisee on Sunday morning and chase with the world all week.

Yes, we modern twentieth century choirs and singers and Christians are a very wonderful company—in our own eyes, not in God's eyes who reads the hearts, weighs the spirit, and evaluates the true motives!

We sing, "Rescue the Perishing" in the rocking chair, and whine about juvenile delinquency.

When are we going to place the blame where it belongs and preach and write against adult delinquency? Adults make all our liquor, cigarettes, movies, sex magazines, wars, slums, false standards of living, and double standards of morality. Adults set the tone of the home before Mary and Junior can walk. Adults sleep in Sunday mornings and teach by example that the Bible, church, and Sunday School, are not important. No wonder open-eyed, thinking adolescents drop out of Sunday School by the hundreds of thousands, marry, and start homes without God, because Father and Mother made excuses, passed the buck, ran down the

preacher, and threw cold water on child evangelism and the spiritual awakening produced in the children in the Primary and Junior departments. Woe unto the world because of offenses and woe unto lazy, careless, negligent parents!

We sing, "Praise Him! Praise Him!" on Sunday—then toot our own horn all week, or come within an inch of worshipping sports, political, or movie celebrities.

We sing, "Majestic Sweetness Sits Enthroned Upon the Saviour's Brow"—then strut about all week like banty roosters or peacocks on parade.

We sing, "Make Me a Blessing," then lose our temper every time our will is crossed, or our evil disposition is irritated.

We sing, "Joy to the World the Lord Is Come"—then act like popes in the home, bullies in school, dictators in church, tyrants at work.

We sing, "Fairest Lord Jesus" on Sunday, then wade through godless magazines all week, and the filthy Sunday paper before breakfast as a soul tonic and preparation for church.

We sing, "Silent Night, Holy Night" at Christmas—then for the rest of the year we come home late and wake up everyone with our rudeness and noise.

We sing, "When Morning Guilds the Skies, My Heart Awakening Cries, May Jesus Christ Be Praised"—then yawn all through the sermon, watching the clock like an hireling.

We sing, "O For a Thousand

Tongues to Sing My Great Redeemer's Praise"—then we sing the songs of Sodom and of Babylon and of Pompeii all week or allow the uncircumcized radio to pour that noise of the jungle into homes where impressionable ears of children are trained toward Broadway and Fifth Avenue. Some of you belong to good churches—with sound pastors and saved congregations; and this seems to you exaggerated. But there are more church members singing and playing and listening to the songs of the world than there are those who sing and appreciate the hymns of the church in the Spirit and with understanding!

We sing, "Give of Your Best to the Master"—then bring painted lips, sordid lives, cold hearts, diseased sacrifices, as an offering to God.

We sing, "To the Old Rugged Cross I Will Ever Be True," but are perfect strangers to cross-bearing, self-denial, and Galatians 2:20.

We sing, "Holy Bible, Book Divine, Precious Treasure Thou Art Mine"—yet how many of you never read the whole Bible through in your life? Perhaps many books and chapters you have never read. Perhaps you cannot quote fifty Bible verses.

We sing, "Living for Jesus a Life That Is True," and people can be in our homes and can work with us and go to school with us and never know that we are Christians, and never find out that we love Jesus.

We sing, "Jesus Is Coming to Earth Again"—then talk world politics all the time. We sing, "Oh That Will Be Glory for Me"—then spend many precious hours window shopping, day dreaming,

paging through catalogs.

We sing, "Let the Lower Lights Be Burning"—then lust for the fleshpots of Egypt and cast wistful eyes toward the bright lights of Broadway.

We sing, "There Shall Be Showers of Blessings," but never go to prayer meeting, and never find out if there had been showers of blessings.

What kind of a singing Christian are you? Have you ever made the widow's heart to sing? Job did. Have you ever sung the Gospel in prison? Jesus said, "I was in prison, and ye came unto me." Paul and Silas sang in prison with empty stomachs, bleeding backs, and feet in stocks. Environment and circumstances on the outside cannot drown the song, the new song in the heart of the redeemed. The early martyrs went to the lion, sword, and flame—singing to Jesus. Today we go as slaves to work or to church, grumbling about the weather, mumbling the hymn, and then grumbling about the lateness of dinner and the absence of first-class steaks.

How fervent in spirit are you
(Continued on page 12)

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Dr. Bob Jones Says:

On September 9, Bob Jones University opens its 1953-54 school year, which will be the beginning of the 27th year of the institution. The Lord has been very gracious and good to us through the years. We went through the hardships of the depression; and ever since the school started, it has suffered satanic persecution. God, however, has given the executives and the Board of Trustees the courage to stand and face the foe. I am sure that no school in the history of America has ever grown so fast and prospered so wonderfully. We have never compromised. We are not going to compromise. More than a year ago, the administrative policies that have made the school a Christian force from the very beginning were put in the form of by-laws and put into the charter. Under these by-laws, it is mandatory that the Executive Committee of the Board of Trustees close the school at any time that the institution permits anyone to teach in the institution who does not believe wholeheartedly the creed and support the administrative policies that make the creed effective.

This is not left to the whim of an executive in the institution. The school must be run a certain way or not run at all. Every time we have taken a strong aggressive stand in our effort to maintain what the University has and make this something more effective, the devil has brought up his reserves. But the devil is a coward. We are told if we resist him, he will flee from us. Bob Jones University, by the grace of God, is going to keep resisting the devil.

This is being dictated two weeks before school opens. The prospects for the coming school year are very wonderful. It looks as if we will have from seven to eight hundred students that will have to have some financial assistance in order to attend the school. We appreciate the contributions that you friends have made to the Student Loan Endowment and Missionary Fund. You will remember that half of the amount you send in, unless it is earmarked for some special purpose, is set aside for the direct spread of the Gospel on the foreign mission field, and half of it is set aside to

help worthy students with our usual work/loan scholarship plan.

We trust that the Lord will lead you to co-operate with us financially during this school year. We, however, are requesting Christian friends everywhere to pray for Bob Jones University as they have never prayed before. The slogan for the coming year will be "Moral Building." We are going to try, by the grace of God, to build the spiritual and moral backbone of our students so they will be able in this day of compromise and appeasement to stand and never surrender to the satanic forces that are attempting to undermine all evangelistic, evangelical centers in the whole wide world. We are trying to organize a great army of prayer warriors. We promise you Christian people that Bob Jones University will be true, not only to the creed, but to the administrative policies that make that creed effective. You will be interested to know that during the summertime, when the institution has been under satanic attack, our ministerial students out in the field doing their summer extension work have averaged leading more than a thousand people every week to decide definitely for the Lord Jesus Christ. We are adding to our faculty this year twenty-five full-time teachers. All of these teachers are well trained for their special fields of service and hold graduate degrees. They all sign our Bob Jones University creed and before they are employed, they pledge their loyalty to this creed and to the administrative policies of the institution. We appreciate the academic standards of the University, but the academic standards and all the efficient organization are simply incidental to the main purpose of exalting the Lord Jesus Christ to the preminent place in the institution and in the hearts and minds of the faculty and student body. Please help us financially with our Student Loan Endowment and Missionary Fund; but above everything else, pray for us. Thank you and God bless you.

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Revival Through Song

(Continued from page 11)

in serving the Lord? How much is God praised and glorified by your singing? blithe spirit? jubilant soul? There are few commands in the Bible repeated as often as "Praise ye the Lord," and the injunction to sing and give thanks.

Maybe you have not committed a lot of ugly sins of the flesh; but what about the sins of omission, the things ye ought to have done, the weightier matters of the law? Sound doctrine in our church creeds and heads with apostasy and backsliding in our hearts will not spare us in the day of visitation. Nice words on Sunday will not cover the bad words of the week days. Good intentions never are a substitute for efficient performance. Sending your children to Sunday School is no substitute for doing the will of God yourself. Let us be honest; let us be practical; let us look facts in the face.

How many lost souls and discouraged saints have been reclaimed, inspired, helped, encouraged by the songs of God flowing from your heart? How much living water, spirituality, by-products of the Holy Spirit, flow from your lips and heart each day? No generation had as many great hymns and Gospel songs to sing. No other generation had so many great organs, pianos, musical instruments, to aid us in our singing. No other age had as many wonderful chapels, churches, cathedrals to inspire our singing. No other age had as many wonderful modern means of communication and yet we have so little to say and say it so poorly.

We have a marvelous hymnal. We have a glorious redemption, an eternal salvation, a living, reigning, indwelling Saviour in our hearts. Oh, that revival might loose our stammering tongue, our uncircumcized lips, our cold hearts, and our frigid singing, thaw us, melt us, pour us as a real oblation to the Lord! There is a wonderful satisfaction, a sweet contentment, a sense of achievement, a taste of victory, when a redeemed soul has a real spiritual workout of singing from the heart, with the spirit, with the understanding, the great hymns of the church, that express so perfectly the experience, sentiments, and feelings, of souls aglow and spirits set free.

Some like to hit home-runs with the bases loaded in the last of the ninth. Some like to make a touch-down or a basket with two seconds to play. Some like to capture part of the glow of sunset on canvass. Some like to dream bridges, canals, railroads, highways, skyscrapers, cathedrals, homes, factories, planes, trains, oceanliners into realities. Some like to write a book that lives. There is something so satisfying in doing something good, useful, beneficial, lasting. But we do few things in life that touch the depths of the soul and tingle the spirit and warm the personality, like worshiping God acceptably, like singing a great hymn perfectly, like giving God an hour of honor, glory and praise. In all the arts and sciences, achievements, advancements, accumulations, and superlative performances of the twentieth century, we are nearly all yet in the kindergarten of true worship and real singing.

Can you imagine a modern-painted, worldly-dressed, card-playing, cigarette-smoking, beer-guzzling, bingo-playing, theater-going mother of our fashionable church singing, "O, How I Love Jesus," or "I'll Go Where You Want Me to Go, Dear Lord," or "Take My Life, and Let It Be Consecrated, Lord, to Thee" with Mary Slessor of Calabar? Anne Judson? Betty Stam? Mary Moffat? Mother Clark? Susanah Wesley? What a jolt if the average choir or congregational singing were suddenly transported to Heaven for the angels and the church triumphant to hear!

Suppose Jesus came and walked into your church; would He be pleased with your singing? Do you have a hymnal of your own? Have you tried to improve your voice? Have you ever read about the history and origin of some of the great hymns? Are you giving

your children music and hymn appreciation in your church and Sunday School? Do you have a Junior Choir? The man who wants superior wool and prize-winning mutton looks after the lambs. If we are inflamed by wine, we will sing the songs of the Devil. But if we are filled with the Spirit (Eph. 5:18), which is a command of God in the imperative mode, passive voice, we will be speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. In Colossians 3:16 Paul gives us another secret to a singing heart:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Let us know a little more about singing with grace in our hearts to the Lord now and here. Let us be quiet, passive, obedient, submissive so the Holy Spirit can fill us. Let us spend time with the Bible so our hearts and minds are saturated with the Word of God. Let us have chaste lips and consecrated tongues, and let us get out of kindergarten-singing and go on to post-graduate worship and praise. Some of us would feel so out of place in Heaven singing the new song of the redeemed, of Moses and the Lamb, falling down with myriads of angels, cherubims, seraphims,

saints, martyrs, Moses, Paul, Wesley, Watts, Ira Sankey, and Fanny Crosby, in our present state. Many church members are so far in the world that they have no right to communion, the choir and the holy hymnal. No wonder the world passes by our church on foot, in street cars and in automobiles year after year and knows not what is going on inside and cares less!

Let there come a revival of singing. Let the mules in the coal mines hear the songs of the Lord instead of the sordid jokes of skid row and the proverbial cursing—and unregenerate coal miners will visit your church. Let the songs of the church be sung as freely before the world as the pagans sing the songs of the world before the saints, and pews will be filled and offering plates too. Let the church spend more for child evangelism and music for children and the church will have a generation of young people who know and love and sing the hymns of the church.

Christian brother and sister, is God pleased with your singing? How much of your worship, prayers, praise, rises above the ceiling? What do your children and the members of your household think of your singing? If you say that you cannot sing, that you cannot carry a tune, visit Pacific Garden Mission, and there you will hear redeemed men, saved from the alley, the gutter, the saloon and the dregs of the lowest, singing wonderfully the songs of the Lord. Maybe you need a

returning job! Maybe the Holy Spirit needs to repair a little in your heart and spirit and thinking!

And sinner, unsaved friend, my heart goes out to you. Many of you attend church where salvation is not preached, the altar call is never made; people are not taught the Gospel truth; and consequently tens of thousands of good people join the church, sing in the choir, serve as elder, deacon, trustee, Sunday School teacher, treasurer, usher, and you are not saved. You do not know the Lord. It is all so much religious noise and external formality and ecclesiastical ritual. How can you worship a holy God in your state? How can you sing with the understanding the great hymns of the church? How can you expect God to be pleased with your singing when you have not obeyed the Gospel and received Christ as your Saviour from sin?

If there is unreality, shallowness, sham, insincerity, and dissatisfaction with your church life and Christian experience and heart relationship to God, maybe it is because you are still lost, unsaved, dead in trespasses and sins, blinded by Satan, afar off, without God, born but once. That is the state of all until Jesus comes into the heart and makes all things new. That is the way I was until I suddenly awakened by my father's death. The Lord Jesus Christ in your heart will set your lips and tongue a singing. "Out of the abundance of the heart the mouth speaketh." If

your heart is full of God, love, truth, religion, it will pour out of your mouth. If your heart is full of the world, jungle jazz will pour out.

I plead with all who may read these lines: Are you saved? Are you a real Christian? Do you know the Holy Spirit? Do you recognize the Lordship of Jesus? Are you living for God, for God's glory or for yourself? Is your life a weary-go-round of drudgery? monotony? and slavish routine? Or is it a dedicated instrument of righteousness and service to the nail-pierced hands of Jesus? Let the redeemed of the Lord say so. Let the saints of God shout for joy. Make a joyful noise unto the Lord! Enter into His gates with thanksgiving and into His courts with praise!

May the unhindered Holy Spirit in your home, and in your church, and in your heart make you an oasis of living water in this wilderness of materialism and apostasy; and may the Gospel of redeeming grace so set your heart aglow with glory that you will find it easy and thrilling to sing with the Spirit and with the understanding. God send us a revival of sane, spiritual, scriptural, sanctified, saintly singing in 1953.

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